

of the first Sir Thomas Tresham, who was beheaded at the commencement of the reign of Edward IV., the property was subsequently restored to the family, which during the illustrious reign of Elizabeth, seems to have attained the height of its greatness, possessing large estates and several residences, and having formed connection with the principal families of the county, whose armorial bearings may still be seen upon the market house at Rothwell, an unfinished monument, among others, of the taste which Sir Thomas Tresham displayed in architecture. The succeeding reign worked a melancholy change in the fortunes of the family; their extensive possessions were again confiscated, and the head of it being attainted, was confined and died in the Tower—the cause of this was the memorable gunpowder plot, the downfall of several other families, and in which Francis Tresham, Esq., the son of Sir Thomas, was deeply implicated. This person was, notwithstanding, the cause of its discovery, and from his hand proceeded the well known letter addressed as an anonymous warning, to the Lord Montagu, who had married Elizabeth Tresham, his sister.

Northamptonshire appears to have been a retreat for the disaffected Jesuits and the Papal emissaries present in this country during the reign of Elizabeth. Baker, the historian of this county, informs us that Sir William Catesby was on the 15th November, 1581 (23 Eliz.) cited before the Court of Star Chamber, with Lord Vane, of Harrowden, and Sir Thomas Tresham, of Rushton, for harbouring the Jesuits in their houses, and being present at celebration of mass; of which offences, rendered punishable by statutes recently enacted, they were convicted principally on the confession of Campion, one of that order, who was shortly after executed for treasonable practices. Amongst the Harleian MSS. in the British Museum, is a detailed account of his trial, supposed to be drawn up by Sir Thomas Tresham, in which he states the reasons why a Christian should refuse to answer upon oath in matters of conscience, though such oath be tendered by the lawful magistrate. This interesting paper has been published at full in the 30th vol. of the *Archæologia*, in a letter from John Bruce, Esq., F.S.A., to Sir Henry Ellis.

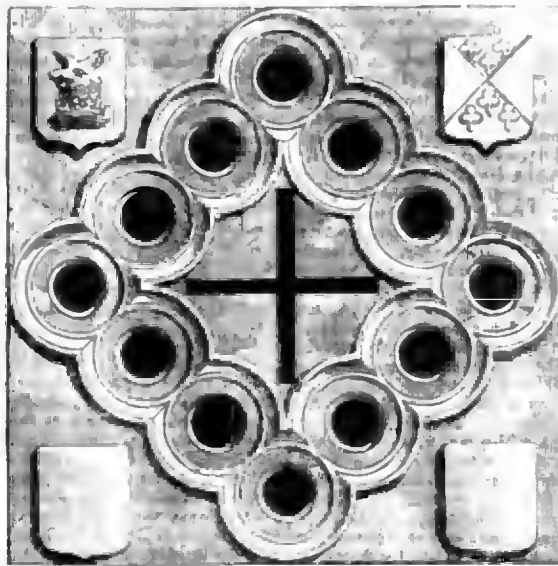
Mr. Bruce remarks, that Sir Thomas Tresham was a great lover of architecture, and that he is said to have been a Protestant, or perhaps more accurately, a nonconforming Roman Catholic, until the arrival of Campion and Parsons; by whom he was fixed in the church of Rome.

Now, in an inspection of the triangular lodge, it is evident that the religious character of the building was not considered at its first commencement. The crosses in the lower windows did not form part of the original design, as they are cut or formed so roughly, that the mouldings round the small circular openings are injured by cutting through. In the wood-cut, this is not shown as I was desirous of exhibiting, rather the architectural character of the window, than its history. The cross was certainly inserted after the window was finished.* There can be little doubt that this lodge served as a shelter to Campion. That like places of concealment were very common we learn from Butler, in "Remains of English Catholics," iii. 193, who tells us that a tangled dell, in the neighbourhood of Stow-park, in Oxfordshire, is traditionally said to be the place in which Campion lay concealed whilst he wrote his "Ten Reasons."

The paper of Mr. Bruce is so interesting, and elucidates so completely the probable history of the building now illustrated, that a few extracts from it may be excused.

"The papal bull by which Elizabeth was excommunicated and deposed, and her subjects were absolved from their allegiance, was issued on the 25th February, 1570. Following immediately upon the great Roman Catholic rebellion of 1569, this bold exercise of papal authority could only be regarded by the Protestant Government as a most dangerous incitement to such of the queen's subjects as were disaffected towards the reformed faith, to renew their revolt, with better hopes of success, and with a more certain assurance that,

WINDOW IN RUSHTON LODGE.



in having recourse to arms, they were playing the part of good subjects to the pope, if not to the queen. The Government met this daring attack upon the safety of the sovereign and the peace of the state by various penal enactments, which produced their desired effect; for, although the public quiet was for a time disturbed by the effrontery of Felton, and the conspiracy of Bidolf, the Papal agent, in which the Duke of Norfolk was implicated, these troubles soon passed over, and, after a few years, the bull began to be 'alighted,' says one of the translators of Camden, 'as a vain crack of words that made a noise only.'

"To stay the progress of this growing defection was the great object of the priests sent into England by the foreign seminaries. They strenuously opposed occasional conformity of the 'protesters' (so called because they thought that they might go to church provided they secretly, and in their own minds, protested against the doctrines they heard there), and themselves supplied the places of the old 'Queen Mary's priests.' Their labours produced a very great effect; and in 1579 they received the assistance of a new band of coadjutors, the English college at Rome being, in that year, taken from the secular clergy and delivered over to the Jesuits, then a recently instituted order, full of activity, and endued with a fiery zeal which, even in the annals of missionary enterprise, has perhaps never been surpassed."

"Of the general course of the proceedings of the missionaries we have information from members of their own body. They were dressed in strange antic dresses, sometimes as soldiers, sometimes as gallant gentlemen, sometimes as roving boys or rogues, sometimes as clergymen of the national church, sometimes as apprentices, or summing officers of the Ecclesiastical Courts, and these various costumes they changed continually, as they also did the names by which they passed. In the morning they generally preached, and afterwards wrote, heard confessions, and determined controversies or cases of conscience. After dinner they retired to some fresh place, studying, whilst on horseback, the sermon of the following day, and escorted by some trustworthy persons who served as guides and guards. It is worthy of observation, and

is not without its parallel in other periods of our history, that their escort was generally composed of young men of noble families. Besides the advantages of their countenance and wealth, the priests must have felt themselves more secure under their guidance than under that of persons exposed to the temptations of poverty; whilst it was amongst young men of family that they found their easiest converts, and their most faithful disciples. It followed, from their having such guides, that their course generally lay from house to house, either of their own converts, or of the members of those noble families amongst whom the unreformed faith continued to be affectionately cherished.

When thus escorted, a priest arrived at a house where he was about to remain, the general course was for the people of the house to receive him as if he were an entire stranger. After a time, he was conducted to an inner chamber, which was fitted up as an oratory, and there all present did homage to his office, by falling on their knees and entreating his blessing. Their first inquiry was, how long he would stay with them, which they entreated might be as long as possible. If he told them that he should depart on the morrow, which was the usual course, lest a longer stay should breed danger, all the inmates of the house prepared themselves for immediate confession. Early on the following morning, the mass was said, the sacrament of the eucharist was administered, and then the priest delivered an address, which in such circumstances of concealment and danger, spoken by a man who had defied difficulties of every kind in order to extend the blessing of religious sacraments to the persons whom he was addressing, and those persons themselves liable to prosecution for the very act in which they were engaged, and excited by a recent participation in the most sacred mysteries of their faith, could not fail to be in the very highest degree impressive and animating.

The uncertainties and anxieties of this way of life are strikingly delineated in one of the letters of the Jesuits. Sometimes, upon a sudden alarm, or during a hot pursuit, they were driven to the concealment of wood or thickets, ditches or pits, and sometimes they passed many days and nights in the secret places which the Roman Catholics were accustomed to construct in the chimneys, walls, cellars, or other almost inaccessible parts of their houses. Sometimes, says this writer, 'when we are sitting at table, conversing cheerfully and familiarly of the things which concern our faith and devotion, for our conversation is most commonly of such things, if by chance any one knocks loudly at the door, so that it may be mistaken for a constable, we

* Campion described his dress thus: *Habitu domesticissimo, cum super eum tunica longior tunica.* Bridgewater's *Concertain*, p. vi.

† Thomas Henth, brother of Nicholas, Archbishop of York, and Lord Chancellor to Queen Mary, under a license from the pope and the superior of the Jesuits, went the length, not merely of dressing as a clergyman of the established church, but of preaching pontifical sermons in churches. A paper, which fell out of a pocket whilst he was preaching in Rochester Cathedral, led to the discovery of his real character. *Styrie's Annals*, 4 part (ii), p. 272. Collier's *Eccles. Hist.* vi. 443, edit. Barham.

* It has been suggested that the crosses in various parts of the building may have been introduced not as a religious symbol, but as a monogram of the initials of the owner's Christian and surname.—Ed.